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NINETIETH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS BY THE REV. GEORGE F. PENTECOST, D.D.

Having spoken words of introduction, the speaker said:

We are a company gathered here this morning whose convictions are already well established concerning the book which is our theme and the subject of our enterprise. We do not stand in need of an argument to strengthen those convictions. Yet it may not be amiss to voice again those convictions and give some of the reasons within us for supporting the work of this society, a work which we believe is, if not absolutely paramount, at least absolutely indispensable to Christianity itself.

I was greatly interested in the remark of the noble speaker who has just left the platform, the Earl of Winchilsea, that while there is need for an increased interest in the work of the society abroad, there is an increasing necessity for interest in the work of the society at home. It is at home more than abroad, I mean in England and Germany and in America—that larger England—that the Bible has its chiefest and most deadly enemies. It is here, at home, that the conviction that the Bible is God's book, and the book of God is sought to be weakened by all the arts and artifices of unbelieving skepticism. So confident have we been that the Bible needed no defense, and that it was its own best argument, that we have been somewhat careless in repelling the assaults which have been and are still being made upon it. We are told that in the face of the culture and scientific attainments of the last decade of the nineteenth century—an era of culture and scientific achievement of which we are all more or less proud—the traditional faith in the Bible as the infallible word of God is not so well founded as our fathers thought, and that before the science of literary criticism much that we have accepted as God's inspired word is nothing more than religious tradition and the literary relic of a people with extraordinary religious aspirations. This seems an easy and cavalier way of disposing of the Bible, which may be satisfactory to some people of literary tendencies. But we are not for ourselves ready to give up the tra-

ditional faith of the centuries upon any insufficient criticism. We would not hinder the utmost efforts of the critics, friendly (?) or hostile, nor do we fear to face any investigation into the foundations of our faith; only we decline to accept hypothesis for fact, and an assumed minor premise for demonstration. We believe upon the whole that the Bible contains in itself its own best witness, and until that witness is impeached beyond question we shall "cling to the Bible."

That the Bible is the most wonderful book in the world I think even the critics will allow. That it came into existence in some way we must accept, since it is here. That it claims to have been written by holy men of old who were moved by the Holy Spirit, or the Spirit of Christ which was in them, is asserted. That many of the individual writers testified that the words which they spoke and wrote were received directly from God is also clear. John Wesley had a very short method with certain infidels of his day. His proposition was simply as follows: The Bible must have been written by men or angels. Leaving angelic authorship out of the question, it remains that it was written either by *good* men or *bad* men. Well, let us suppose that it was written by *bad* men. The answer to that proposition is: that *bad* men neither would nor could have written so *good* a book. Then let us try the other proposition: that it was written by *good* men. Well, then, if the Bible is not true, it is impossible to conceive that *good* men would or could have written so *bad* a book. For, if the Bible is not true, it is the most stupendous fraud ever perpetrated upon the human race. Good men would not have perpetrated such a fraud even in the interests of truth, morality, or religion. We are therefore shut up to the only rational conclusion left us: that the Bible is true, having been written, as it purports to have been, by holy men who were moved by the Spirit of God. I believe that along that line alone, if we had no other line of defense, we could vindicate the divine origin of the Bible.

There are two ways of studying the question of inspiration. One is the spiritual, and the other is the mechanical method. At present the mechanical method is the one most in vogue by the critics. I

cannot better describe this method than by reference to what has been called "the dissection of the body in search of the soul." This method proceeds upon the *a priori* denial of the existence of the supernatural, and assumes that whatever is material, as we use the word in common parlance. Well, I think we may say that the search after the soul of man by dissection has proved to be a false method, just as the folly of examining the so-called physical basis of life, and resolving *that* into its chemical elements for the purpose of determining what life is, has long since been given up. Even Professor Huxley has not succeeded in telling us what life is by this method. So it does not seem strange that we decline to accept this discredited method of searching after inspiration by examining the dead body of Scripture as reliable. I speak advisedly when I say the dead body or the dead letter of Scripture. For the critics proceed first of all to deny inspiration, and tell us that we must begin by treating this book as a purely human composition. I may illustrate my meaning a little further by allusion to an incident in the career of the great chemist Faraday. It is said that he was once giving a popular lecture to an audience in which there was a large number of school children. The subject of his lecture was "The Chemical Analysis of a Tear." In this lecture he demonstrated that a mother's tears were but little drops of salt water. This was the scientific result of that inquiry. No doubt he was perfectly right from the point of view of the physical scientist. But the effect of this conclusion was most startling upon a small boy in the audience, who had been listening with the most eager attention. This little chap, in his enthusiasm, rose up in the audience and said: "*Then, if that is the case, I will never be sorry again when mother cries.*" For if mother's tears are only drops of salt water, I do not see why I should be distressed by the sight of them." Ah, yes! But while mother's tears were, from the scientific point of view, but drops of salt water, it was not within the province of the scientist to discover the deep emotion, the heart-breaking sorrow, that welled behind that mother's tears and caused them to flow down her cheeks. Now it seems to me that the modern method of examining the Bible in respect of its inspiration is much the same as that which Faraday adopted in making the chemical analysis of a tear. The Bible may turn out under the hands of the critics (at least to their satisfaction) to be but literary salt water; but who by this so-called scientific method, or any of the methods of modern criticism, can discover the deep well of divine emotion and heavenly love that flows and throbs and beats through every word of the book God has given to man? I think you will understand what I mean now by the spiritual method as opposed to the mechanical method.

Then, again, there is a practical method by means of which we may deal with the Bible and discover in it an element that is fully divine, or at least extra-human. We are a practical people, and we not infrequently settle grave and important questions, not so much by applying scientific rules and tests—I might say academic tests—as by the rule of common sense. Not long ago I was having a rather earnest conversation with a friend of mine of skeptical tendencies. He is a man not unknown to

the world of science and literature. In answer to some appeal I made to the Scripture, he turned upon me and said, for instance: "But you must not quote the Bible as an *authority*, for the question turns finally upon the authority of the Bible itself; that in fact is the main question in controversy. How do you know that your Bible is the word of God, as you call it? You do not even know the authors of the various books of the Bible. You cannot expect intelligent men of to-day to accept as authoritative the teachings of books whose very authors are unknown. The Bible! why, it is a mere bundle of religious tracts! it is a flouty residuum of religious dreams embodied in the literature of a dead past!" And much more of this sort, the main point of which was that it is unreasonable to accept as authority the Pentateuch, for instance, so long as the question of its authorship is in dispute; and so of Isaiah and Matthew and John and the Hebrews. Perhaps my reply was not altogether original. My friend was a mathematician of no mean standing. So I remarked to him:

"My friend, you doubt the authority of the five books of Moses because it is not certain that Moses wrote them, and so of other books of the Bible because their authorship is not certainly known. You hesitate to accept Isaiah's prophecy, because the other half of it—I don't know which half you refer to—was evidently written by some unknown writer. May I ask you if you ever happened to come across a little mathematical treatise or work known to my boyhood days as the Multiplication Table?" My friend smiled and replied, "Yes, I think I am acquainted with the Multiplication Table." I said, "Well, my friend, is the Multiplication Table a work of authority with mathematicians?" To which he replied: "Most certainly." I remarked to him in a very sweet and low tone of voice, "Do you happen to know who the author of the Multiplication Table is?" In a moment he frankly confessed his ignorance; upon which I ventured to remark, "Then I suppose, as a matter of fact, being a scientific man and a conscientious skeptic, you never use the Multiplication Table?" "Ah, well," he replied, "we know that the Multiplication Table is a true and a reliable authority, in matters mathematical, because it works well and truly. It proves itself to be true by its work." "Then my friend," I replied, "leaving on one side all these hair-splitting questions of academic science and criticism, suppose we be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the Multiplication Table works well and truly in its sphere."

My friends, the Bible not only works well as a whole, but it works with as sure and certain infallibility in the sphere to which it belongs as the Multiplication Table does in its sphere. In the sphere of human salvation it works well, and has worked well ever since it came into man's possession. It is infallible in matters of forgiveness, justification, the new birth, sanctification, practical holiness, and the hope of immortality. What better practical proof of the divine authority of the Bible do we want than that it works, not only well upon the whole, but with infallible accuracy in every department of religion and morals to which it belongs?

But then the Bible is a wonderful, I may say, a peerless, book, if we look at it from some other points of view. As an historical record of the past it is an unrivalled book. Until within fifty years we had no other record which went so far back into the history of nations and races. And even now, when Egypt and Nineveh and Babylon and Chaldea are giving up their ancient libraries, they tend almost entirely to confirm the truthfulness of the Bible record. If I wished to inform the world on all deepest questions of ethnology, I would circulate the Bible as containing more original and reliable information in that department than all the other records in the world. If sometimes we have been smitten with little shivers of fear when the critics have boldly denied the possibility of the truth of the Bible, because forsooth the art of writing was unknown among the Hebrews, and the existence of a great Hittite nation was without historical warrant; we have still gone forward in reading, believing, and circulating the Bible in the full faith of its truthfulness, awaiting God's time for its vindication. In these latter days we are smiling with new gladness at every fresh discovery of the historical investigator. Every spadeful of earth turned over by the archaeologist goes to confirm the truth of the Bible record, not only in its general drift but often in its most minute details. The ancient Egyptians, the men of Nineveh and Babylon, even they of Chaldea, not to speak of the mighty Hittites, are rising as it were from the dead to give testimony to God's book. If I were merely interested in furthering the interests of science and philosophy I would circulate the Bible. Though not a scientific book, it has more scientific hints and suggestions within its covers than were ever dreamed of by men and nations unacquainted with its contents. Its philosophy, though not ostensibly a philosophical book, is vindicated as being the true philosophy, the modern philosophers themselves being witness. Take only the magnificent declaration of Paul, that the things which are seen are temporal but the things which are unseen are eternal. That is the philosophy of to-day. The reality of the unseen universe has almost ceased to be questioned among the best thinkers of to-day. In fact the very last word of philosophy (including science) is now seen to be the very first word of the Bible—"In the beginning God created the heavens and the earth."

And what shall I say of the ethical superiority of the Bible? If I were interested only in an ethics for this life alone, I would circulate the Bible. For however high the ethical doctrine of other religions and literatures may be, certainly we have in the Bible an ethics beyond which it is impossible for the human mind or heart to advance; and we have it codified, as well as deeply embedded in all its teachings and principles. For instance, if we take only two passages in the Bible—one from the Old and one from the New Testament—the Ten Commandments given to Moses on Mount Sinai, and the Sermon on the Mount preached by Jesus, the latter being the spiritual commentary on the former, I venture to say that all the centuries, even including the latter half of the nineteenth century, have not produced a man of such advanced scientific and ethical culture that he has ventured to propose an amendment either by way of

addition or subtraction to one or the other of these great deliverances. We are sometimes told that the Ten Commandments and the Sermon on the Mount are defective just because they are so transcendent in their ethics; that they are beyond the reach of human attainment, and therefore unpractical. But to this we reply that the Bible presents us with its chief wonder in Jesus Christ, of whom every page is a prophecy and a testimony. And what of Him? He stands forth to answer this difficulty, for He is the embodiment of both the Ten Commandments and the Sermon on the Mount. He is that peerless man, whose moral glory has shone forth in all the ages, superior in the purity of his life to all other men, as the light of the sun is to that of the stars; and He has never seemed so resplendent as He is to-day. He came forth at once to tell us what God meant when He made man, and what God means by love and grace, out of the wreck which sin has made of him, to lift man to. Where among the religious teachers of the world is one who ever perfectly embodied his own teaching, was in fact the substance of his doctrine? Jesus not only transcended all other teachers who ever came before Him or have followed after Him, in the extent and perfection of His teachings, but He absolutely embodied them. What He *taught* He *was*. Jesus not only taught the truth, He was the truth; and that is the reason why He was, and remains, the peerless man among men; and why, after nineteen centuries, in which His every doctrine and act has been subjected to the most exhaustive criticism, He lives in the hearts of millions, in the power of a more intense life than when He lived and walked among men two thousand years ago. That is why He is supplanting other teachers and the many fancied gods in the affections of the great peoples of the Orient and the ruder people of other climes and lands.

I was greatly struck one day with the remark of a venerable old Hindu pandit, who made one of an audience of half a thousand Brahmans to whom I was preaching in India not very long ago. He listened with great interest to my discourse upon the character of Jesus. After the address, seeing that he lingered behind a little, I approached him, and in response to his salaam offered my hand, which he took. "Sir," I said, "are you a Christian?" for there are Christians among the Brahmans. Holding fast my hand, he looked up into my face and replied: "No, I am not a Christian. I am a Hindu. I suppose I shall die as I have lived, a Hindu. I never heard a Christian address before." Then with a warmer grasp of my hand, and great emotion spreading over his face, tears even starting in his eyes, and with a tremulous sound in his voice, he said, "But, sir, *I could love Him*." Ah, my friends, it is the Bible that carries not only to these learned Brahman pandits, but to the poor dark and ignorant "children" of the venerable missionary to the New Hebrides, not abstract questions of literature, science, and philosophy, but Jesus Christ—the substance, the meaning, and the key to the Bible—Jesus Christ, who bears in his own life the great throbbing, pulsing heart of God—his dear, great love to man. This is what the Bible, borne abroad upon the breast of every stream of influence to the remotest parts of the earth, is doing for men of all races and colors. I am simply standing here this morning to

stir afresh in your hearts, if I may, the conviction of the truth of those sublime and touching facts—truths embedded everywhere in the great book, which have led us to circulate the Bible and will continue to do the same to the very end of the chapter of human events. Nothing else will ever satisfy the cravings of men. For the Bible alone satisfies every part of our intellectual and spiritual nature. It satisfies the intellect of man, it satisfies the highest reason of man, it satisfies the conscience of men, it satisfies the affections of men, and it only satisfies the hopes of men.

May I say in conclusion that the Bible is a wonderful book, from the fact that it is a living and a life-giving book. Men have tried in every possible way to kill and destroy it. They have treated it as they treated Him who is the very soul of it. They crucified Christ, but God raised Him from the dead. He is the soul of the book, and therefore so long as He lives the book must live. His words! they are not mere sounds and letters, they are spirit and life. Therefore when men have sought to kill the book it has always risen from the dead. They have buried it in monasteries, but it has burst its monastic tomb. They have burned it, but it has risen afresh out of its own ashes. They have interdicted it, but it has sped on its way. They have relegated it to the back shelves of their libraries as Voltaire did a hundred years ago, declaring that in a century from then, or at this time, it would be a forgotten literary curiosity. The century has passed and the Bible has multiplied by more millions than there are number of years contained in the century; nay, even in the last half of this century, I may even say in this last year, more Bibles have been circulated than had ever before been printed or copied with pen and ink. It is a living book; it cannot be killed; the breath of the Almighty is in it. Moreover it is a life-giving book, and so it repeats itself and re-writes itself in the fleshly and spiritual tablets of the hearts of millions upon millions of men and women in every age.

God be thanked for this precious word; God be thanked for the messages of love which it bears to us; God be thanked that it has opened to us the history of our own being and destiny; that by this book it is made possible to live in this world without despair; that by its revelation it has opened to us the two-leaved gates of His city of golden glory; and that standing by the open and empty tomb of Jesus of Nazareth, whom God raised from the dead, we may look clear through to the end and behold in his face the pattern and type of that which God himself in infinite grace has promised to each one of us. We cannot but send forth this grand and blessed book with the best impulse of our hearts, our hands, and our purses, to the very remotest corner of the earth, and to every lost tribe among men.

FOREIGN DEPARTMENT.

BRAZIL.—Mr. Tucker writes from Rio de Janeiro, May 18th:

I am sorry to report a falling off in sales in March, which is due to various causes. One of these is the heavy rains which generally fall in these months, preventing the men from getting about, and another

is the intense excitement and disturbance which existed in almost every part of the country at the close of the insurrection. We are having quiet now in these parts, but letters from Rio Grande do Sul give rather a sad account of efforts at evangelical work in that State. I hope to go down there with a good colporteur as soon as the way is open to travel and work with safety. The weather is now most delightful, and the fever has about disappeared. We are hoping to accomplish more in the next few months.

ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Exeter Hall in London was crowded on Wednesday, May 2d, on occasion of the ninetieth anniversary of the British and Foreign Bible Society. Not for many years has there been such a remarkable gathering. The platform was particularly crowded, and the audience was full of enthusiasm. The reading of the abstract of the annual report, which was already in print, was dispensed with, and in place of it the Earl of Harrowby, who presided, gave an extended and comprehensive statement of the work of the society in many lands. He was followed by the Earl of Winchelsea, and the other speakers were the Rev. Dr. Pentecost, now of London, the Bishop of Sodor and Man, the Rev. Dr. Paton of the New Hebrides, Sir George Hayter Chubb, and Caleb R. Kemp, Esq. The total receipts for the year were reported to be £234,284 19s 4d, of which £91,740 3s 11d were proceeds of sales. The total issues for the year ending March 31st, in Bibles, Testaments, and single books or groups of books of the Scriptures, amounted to 3,664,456. In the way of translations begun and revisions completed, more had been attempted and more accomplished than in any previous year.

RUSSIA.

The Russian Bible Society commemorated in May the twenty-fifth anniversary of its receiving Imperial sanction. The organization had really been effected five years before, and in thirty years it has put into circulation 1,588,413 copies, of which 393,507 have been on account of the American Bible Society. It has an efficient set of colporteurs, who find their way into obscure places in all parts of the empire. If its resources were more ample, much greater good would result.

CUBA.

HAVANA, June 1, 1894.

The death of Gonzales deprives us of a good friend and worker, and the church of Villa Clara has lost one of her best members in him. He was a colporteur, not in the sense of one who sells Bibles, but of one who buys many and returns constantly for more, always paying for what he takes. His last work was to take three Bibles and four Testaments to a neighboring village, but the labor, or the heat, or some

disease overcame him, and he returned home only to die.

I so seldom see the direct fruits of my work in any town or village that it is especially gratifying to learn of cases like the following :

In San Jose de Remedios preaching services are held at intervals by the Rev. Mr. Colarso. On one of these occasions a man presented himself to the preacher for examination and baptism, and when asked where and how he came to know the hidden way, his answer was : " Five or six years ago I bought a Testament of Don Andres Maquin, which I read at first from curiosity alone ; but I have never ceased to read it, and the day I finish it I begin it again." This was the first profession of faith in the Remedios Church.

We have had the best weather possible thus far, and only rain enough to lay the dust ; but during this month we must expect an abundance of rain, while in July the country roads will be impassable.

A. J. McKIM.

BUENOS AYRES.

Mr. Holder says :

In this city we sell a great number of books at night in the cafés and shops, and for this we need books in large print. You will remember that it was in a café that Mr. Milne first met Mr. Penzotti, sitting with a lot of other men drinking and singing. The recollection of it sometimes encourages our men to continue their work. Our work is that of pioneers. Our colporteurs go out and cut down the hedges of prejudice, lay low the mountains of difficulty, and scatter the seeds of truth, and then the word springs up, and, lo ! a church is born ; for which we praise the Lord.

COSTA RICA.

Mr. Penzotti writes at the end of May :

Our sales in May were 239 Bibles, 161 Testaments, and 408 Portions—808 books in all, for which we received \$413 50 in currency, or \$172 87 in U. S. gold. The time I have passed in Costa Rica has been very happy. I enjoyed good health and sweet fellowship with the brethren, and especially in the house of Brother McConnell, which is a home of blessing as very few are. Costa Rica is without doubt a field well prepared to receive the word of life, written and preached, and I have decided, all things considered, to leave Spencer here for the remainder of the year. The principal towns are near together and can be reached with but little expense, so he has the best field in Central America, although not the largest. The climate on the coasts is a species of purgatory, but in the interior it is healthy and very agreeable, although just now much time is lost because of the rains.

VENEZUELA.

CARACAS, May 24, 1894.

An incident occurred this morning which cheered my heart. I am boarding with a friend who has many Catholics in his employ. Two of the head men eat at the table with us, and the one who has been here

longest purchased a Bible from Mr. Norwood, but never seems to read it. I had given the other leaflets and papers, and told him that we had Bibles for sale, but while he seemed fond of reading he is also very close with his earnings, and did not offer to purchase. This morning we were talking about our mission work at the breakfast table, when he said, " I found a fragment of a torn and burnt book a few days ago, and have been very much interested in it. It is a *wonderful* book, and I only wish that it was complete." So saying he jumped up and went to bring it, and my friend said, " Yes, I have seen him reading very attentively what seems to be one of the Gospels, which he says he found in the trash pile." It proved to be a part of a New Testament, containing some chapters of St. John and the Acts of the Apostles. He was quite delighted when I presented him with a New Testament entire, but was not satisfied until he had compared it with his fragment and found it to be the same. He had not known that he was reading part of the Bible. He said that his wife would be delighted to hear him read the book.

A few days ago a young man came here to buy a Bible and bought *two* before he left. He had seen the address in *La Luz Cristiana*. Last night at our meeting we had two new hearers, and one said she would buy a Bible, and that from this time she was one of us.

We are trusting that Mr. Norwood's visit to Memphis may be instrumental in bringing us great good in the way of laborers for this part of the Lord's vineyard. Yours truly,

ALMA P. NORWOOD.

TURKEY.

LETTER FROM THE EUROPEAN MISSION.

CONSTANTINOPLE, May 5, 1894.

The European Turkey Mission, on the occasion of this its twenty-third annual meeting, would improve the opportunity to express its appreciation of the aid of the American Bible Society in the blessed work of distributing the Holy Scriptures throughout this land. The first edition of the Bulgarian Pocket Bible has been exhausted, and the people are waiting eagerly for another similar edition with references.

In the Samakov field the sales have been affected by the long illness of our experienced and faithful colporteur, who has now been called to the service of his Master above. His successor gives promise of being a successful worker. In the field belonging to Philippopolis there are two colporteurs and a depository, and Mr. Marsh speaks of these as among the most effective agencies for the evangelization of that part of the land. The colporteurs are men approved in work and in life. The sales in the depository have increased during the past six months, and it has much influence for good in the city, while the colporteurs circulate the Scriptures in the villages and country.

During the year ending September 30th, 1893, there were 1,241 Bibles and Testaments sold, and during the following six months 753 copies were sold. Much of the success in this department of our work is due to the assistance given by your Society through its Agents at Constantinople, and the result must rejoice the hearts of all who are interested in the spread of the knowledge of God's holy book.

The commentary on the New Testament, which Dr. Riggs is preparing, will be a valuable addition to the biblical literature in the Bulgarian language. Very sincerely yours, in behalf of the European Turkey Mission,
ESTHER T. MALTBIE.

COLPORTAGE NOTES FROM THE LEVANT AGENCY.

The following incident is a type of many that occur:

A colporteur near Erzingan offered a Bible one day to an Armenian woman whom he met. "I very much fear," she replied, "that you must be a Protestant, and that you are going to make a Protestant of me." "Do you think then," said the colporteur, "that Protestantism is something or other very bad like the cholera, that you should shrink from it so?" This answer seemed to satisfy the woman, and she bought her Bible and went away happy.

A colporteur in a town near old Thyatira, upon his arrival in the place, learned that the bishop had recently preached a sermon in the church, in which he took opportunity to advise all to purchase a copy of the New Testament and read it faithfully and studiously, and commended the benevolent Societies through whose agents it could be obtained so cheaply. The colporteur's heart was gladdened and his hopes of success stimulated. But it soon appeared that the impressions which had been created by the persistent misrepresentations of ecclesiastics in past years could not be eradicated by the kind words of a single sermon even from so prominent a man. "These kind words must be repeated day after day," he remarks, "before those erroneous impressions can be removed."

The Rodosto colporteur one day in a market-town was accosted by the police commissioner, who inquired, "What are those books you are carrying?"

"Bibles and Testaments," was the reply.

"Are they not injurious or obnoxious books?"

"No! We not only do not carry injurious books, but constantly warn the people against such books. These books, which I am carrying, teach men to fear God and obey the king." At this point in the conversation the government doctor appeared. The commissioner turned to him and inquired if he knew anything about the books. "I have read," he replied, "both the Old and New Testaments, and I consider them very good books for the people to read. Still, I am obliged to confess that I cannot myself obey the teachings of this wonderful book. For it bids us when smitten on the one cheek to turn the other also. It is too much for me."

"Nor could I undertake to obey that precept," said the commissioner, and went away declining to purchase a copy for himself, as suggested by the colporteur.

This same colporteur one day met the priest in a certain village, a Greek priest, and offered him a copy of the Bible. But the priest declined, saying that there was a Bible in the church, where it was read every day, so that he did not need one for himself. The colporteur inquired if he could show him the place where he read the last Sunday. When the priest was unable to do this, the colporteur opened

to the passage and read a few words, until the priest recognized the passage. He then also found and read the passage for the following Sabbath, greatly to the surprise and admiration of the priest. Various passages were read, and the priest was greatly pleased, but when urged to purchase for himself plead poverty as his excuse for not doing so.

Rev. Mr. Sanders writes as follows from Severeck, in the region of Oorfa: "I have recently learned a fact which I had never heard before, and which interested me very much. It seems that within the memory of living men, many even of the churches in this region did not have more than a copy of the Gospels and Acts, and that they borrowed copies of the Bible from the cathedral church from time to time. At such times they were never allowed to take away the Bible, except after giving considerable property in mortgage as security. Within the memory of some of our church-members here, there was just one Bible in Severeck, for which the owner had paid 400 piasters (about \$18)—only 400 piasters, as it was a copy quite worn!" In that town, at the present day, probably a majority of the Armenian families are provided with at least one copy of the complete Bible.

One of our Macedonian colporteurs recently in a village coffee-shop met some Greek and Albanian merchants, who charged him with having a political object in his work and denounced that work most severely. In proof of their charges they pointed to the fact that Great Britain holds sway over so many lands, which she had overpowered without a battle, simply by the free distribution of Scriptures. Hence such work must be carried on with a political motive. The colporteur pointed out their error. Many of the crowd were convinced of the sincerity and truth of the colporteur, but did not dare to manifest their sympathy, as the people were intense in their antagonism and quite disposed to make personal charges against the colporteur before the government. But friends appeared in the persons of some prominent Bulgarians, who took up the cudgels in the colporteur's defense, and turned the tide of feeling in his favor, so that he was even able to sell a number of copies to some who had been most forward in their opposition.

At another village the colporteur was kept indoors by unusually bad weather, but the villagers flocked to his room in large numbers and purchased Scriptures. Thereupon the village priest made an attack upon him, and proceeded to pitch his effects out of the window into the snow. When the colporteur threatened him with legal punishment for his violence, the priest went to the chief of police to have the colporteur arrested, but received a severe reprimand for his officiousness. Some of the leading villagers also openly vowed their sympathy with the colporteur. And so eventually the priest, instead of doing the mischief he had threatened, actually brought the colporteur a supply of good bread, and other necessary provisions. He also apologized for his previous conduct, and plead drunkenness for his excuse. At the same time he sought to justify himself with the people by the plea that as a shepherd it was his duty to protect them. He had seen the crowds going and coming to the colporteur's rooms. His suspicions had been aroused that there was among his flock a

wolf in sheep's clothing, and so he had felt that it was his duty as a faithful shepherd to interfere. The next day this faithful shepherd was still more subdued, and finally manifested the complete change in his feelings by purchasing books.

BIBLE TOUR IN INDIA.

BY THE REV. N. MADSDEN.

In the middle of November, 1893, we started on our usual bookselling tour, and remained out until April, which is as late as the weather permits us to be in camp. In order to reach new territory we had to pass through places which we had visited before, and in such places we found that we could still dispose of a number of books. We found some who had been away on our former visits; others had been unwilling to buy more than one or two Portions, saying that it would take them a long time to read them, and that if they liked them they could buy more when we came that way again—and such persons generally did like them and were ready to buy more. In some cases the establishment of a village school during the year led to a demand for books.

Sometimes a Brahman would interfere, protesting against the purchase of our books, as sure to destroy caste and poison the minds of the people. In such a case we would read part of Solomon's advice to young men, or the first Psalm of David, or part of the Sermon on the Mount, and appeal to the bystanders to decide whether such instruction would poison the minds of people or not. Their decision was always in our favor, and the Brahman would withdraw, ashamed of himself for losing the argument and mortified at the loss of his power over the people.

Visiting these places over again, we found a spirit of inquiry awakened which showed that our books had been read and meditated on during the year. In nearly every village we were called on to explain some portions of the books we had sold. I have usually aimed, if possible, with a copy of the Gospel to sell the Book of Genesis, so that a man may read there about the creation of man and the fall, and then in the Gospel may get the story of redemption. At Taikur a large native festival was in progress, and we took advantage of the occasion to offer our books every day in the open space in front of the temple. The crowd came to us, and from morning till night, when we were not engaged in open-air preaching, we were conversing in our tents with earnest inquirers. The festival lasted three days, and we sold a great many books.

At Bhowanipur we encountered an old Brahman priest, who was preparing to worship an idol under a large tree, considered by them to be peculiarly holy. On a previous occasion he had bought all the portions of the Bible except Proverbs, and now he wanted that.

I baptized a young man recently whose conversion was due to the reading of books he had bought. He is well educated, and is engaged to be married to the daughter of the first convert in our mission here, who was once a Mohammedan priest.

We sold about a thousand Portions at a place on the banks of the Ganges where a multitude had come from all parts of India to bathe in the sacred stream

on a particular day. These books were mostly in the Nagri dialect, which is spoken by about 100,000,000 of people, and they were carried away into all parts of the empire.

During the tour we sold 54 Bibles, 173 Testaments, and 3,980 Portions, in all the principal dialects of India.

I consider it the greatest joy of a missionary's life to sit down among a group of simple but eager-to-learn villagers and explain to them the stories of the Bible. The wish of Erasmus, spoken three hundred years ago, has been fulfilled in my own experience in India. How often have I seen a poor village weaver leaving his shuttle to come and buy the Scriptures of us! How often have I heard the cultivator, though Hindu or Mussulman, sing the gospel hymns behind his plough! Oftentimes, while travelling, have we sold portions of the Bible to people on the road, and then seen them read as they walked on, or sit down under a tree charmed with the story they had in their hands. It seems as if Erasmus with prophetic eye had seen the happenings of this very day, for what he predicted has indeed come to pass, and it is simply impossible to say what an influence the Bible is destined to have upon the people of India. By its influence old institutions that have stood unmoved for thousands of years are gradually being undermined; by the charm of its stories the people are captivated, and in spite of the protest of Brahmans they insist on buying the book. By the convincing power of the word of God, people in spite of persecution decide to follow its dictates, and ere long—yes, it seems as if it had already begun—we must prepare to confront a mighty revolution in Hindu sentiments and beliefs.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

GEORGIA AND FLORIDA.—I spent the first Sunday in May in Columbus, the second in Augusta, and the third in Macon, Ga. The fourth Sunday I spent in Tampa, Fla.

The anniversary of the Macon Bible Society was held in the First Baptist Church, on the night of May 20th. An admirable address was delivered by Rev. Alonzo Monk, D.D., pastor of Mulberry Street Methodist Church. The magnificent auditorium of this church was well filled, and a contribution of nearly \$100 was made to the cause.

The latter part of the month I attended the sessions of the Live Oak and Bartow district conferences of the Florida Conference, Methodist Episcopal Church, South. I received a cordial welcome and pledges amounting to over \$150.

ILLINOIS.—A very interesting anniversary of the Mattoon Bible Society was held in the Methodist Episcopal Church of Mattoon, on Sabbath evening, May 20th. Though the evening was quite unfavorable, a large audience was in attendance, and the various pastors of the city made short and telling addresses, and the Superintendent added also his testimony and exhortation to the already well-handled subject. It was a spirited meeting, and will help forward the

good cause no doubt. The president, who takes great interest in the work, has consented to canvass personally for the society, and he is quite hopeful of securing a handsome surplus over and above the amount needed for books for the benevolent work of the society.

The month has been a very busy one, and I hope for good results.

LOUISIANA AND MISSISSIPPI.—During the month a meeting was held at each of the following places in the interest of the Bible cause: Pontotoc, Hickory Flat, Pott's Camp, Holly Springs, Senatobia, Hernando, Nesbit, Cold Water, and Saundersville. The various evangelical denominations in each community co-operated. We also had quite a satisfactory annual meeting of the Hattiesburg Bible Society, its officers having made the best arrangements for the meeting that were possible under the circumstances. The other meetings held were very satisfactory indeed, as to the spirit of the occasions.

MICHIGAN AND WISCONSIN.—A recent visit through the iron-mining district of the Upper Peninsula of Michigan has not failed to furnish repeated evidence that the Bible Society is doing a great foreign missionary work in our own land. The vast majority of the people are foreigners as truly as though they were residing in the Old World. The Bible Society is the only agency that is carrying the gospel to these people in the very languages in which they were born. The churches are more and more coming to acknowledge the importance of this work, and are more ready to promise the aid that they may find it possible to render.

The annual meetings held have been of usual interest. The one at Marinette followed its oft-repeated policy of making a life member of the American Bible Society with the offering of the occasion, which was encouraging for these times of financial stringency.

Three hundred and seventy-three destitute children have been supplied by your Superintendent during the month.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—During the first week in May I attended and addressed the annual meeting of the Minnesota Conference of the Evangelical Association Church, held at the Pleasant Corner Church, in Dodge County.

Interesting auxiliary meetings have been held during the month at Jamestown, Bismarck, Hillsboro, and Grafton, North Dakota; and at Warren and Crookston, in Minnesota.

In the Sunday school supply work several mission Sunday schools have applied for grants of Bibles and have been supplied.

MISSOURI.—The month of May has been a busy one with me. Our collections from Missouri for the month amount to \$394 86; miles travelled, 2,146; days absent from home, 26; sermons and addresses delivered, 22; anniversaries attended, 4; churches and ecclesiastical bodies attended, 14.

The annual meeting of Greene County Bible Society was held in the Methodist Episcopal Church, South, Springfield, on Monday night, the 7th. The pastors took active interest in the work at their alliance on the morning of the same day. This auxiliary, with

the aid of the churches, Sunday schools, Y. P. S. C. E., and Epworth Leagues, will engage in the canvass of the city this summer.

On the 23d I went out twenty miles from the railroad to attend the annual meeting of Gasconade County Bible Society, among the German people. They are enthusiastic and liberal in their support of the cause. They make two or three life members annually, and keep a good supply of books in their depository. Presbyterians, Methodists, Evangelicals, and Baptists co-operated in the meeting.

The fourth Sabbath was spent with the Marion County Bible Society, in their annual meeting at Palmyra, held in the Christian Church, the Baptist, Presbyterian, Methodist, Episcopalian, and Lutheran Churches co-operating. The audience was large, and enthusiasm characterized the meeting. This society will undertake the canvass of the county through the Y. P. S. C. E., Epworth Leagues, and the Sunday schools.

Barton County Bible Society will canvass its territory this summer. A colporteur is now in the field.

Dade County Bible Society has also done a noble work in canvassing its field during the past six months.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—Sussex, Del., and Burlington and Gloucester Counties, in New Jersey, held their annual meetings during May, and all were occasions of more than ordinary interest.

The annual meeting of Camden County Bible Society was also held. Your Superintendent delivered the addresses.

I am glad to report that an auxiliary society has been organized on Staten Island, with an efficient corps of officers, and we trust that good work will be done.

I addressed the Particular Synod of the Reformed Church at Paterson, on May 2d, and received their ever-cordial welcome for our cause.

I have presented the claims of the American Bible Society in the Reformed Church and the Methodist Episcopal Church at Raritan, N. J., Trinity Methodist Episcopal Church of Bordentown, and Commerce Street and Trinity Methodist Episcopal Churches, Bridgeton, N. J. All of them make liberal offerings for the Bible cause.

NEW YORK.—On the 10th of the month the Geneva Bible Society held its anniversary, which was interesting and profitable.

On the 16th occurred the anniversary of the Columbia County Bible Society, at the Reformed Church of Kinderhook. It maintains its interest in the Bible cause, and its contributions will be as large as last year notwithstanding the present financial stringency. Rev. James U. Emerich continues as its financial agent, and has done most excellent work, not only in collecting funds but also in the supply of several mission Sabbath schools and individuals with the Scriptures. The annual address was by Rev. Charles W. Fritts, D.D., of Fishkill-on-Hudson, and was an able and instructive discussion of the subject, "The Bible in human life and human life in the Bible."

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—On the 9th of May I started for Utah, going by way of San Francisco.

Sabbath, the 20th, I was at Mount Pleasant, in San Pete County, Utah. I addressed a children's meeting at the Presbyterian Church for a few minutes in the morning. In the evening the annual meeting of the Mount Pleasant Bible Society was held at the Scandinavian Methodist Church. Rev. Joseph Wilks and your District Superintendent addressed the meeting, which was well attended.

Tuesday evening, the 22d, the annual meeting of the San Pete County Bible Society was held at the Presbyterian Church in Manti. Rev. G. W. Martin and your District Superintendent spoke at this meeting. Both the sales and collections at Mount Pleasant and Manti are larger than those of the previous year.

Sabbath, the 27th, I was at Provo, in Utah County. I spoke at the Congregational Church in the morning. In the evening, the Methodist, Baptist, and Congregational Churches joined in a union meeting at the Methodist Episcopal Church. Rev. Joseph Wilks, Rev. Samuel Rose, and your District Superintendent addressed the meeting.

On Thursday evening, the 31st, I attended and addressed the annual meeting of the Cocke County Bible Society at the Presbyterian Church in Logan. Here, also, the sales have increased during the year. Manti, Provo, and Logan are very largely Mormon towns.

TEXAS.—In May I visited seven auxiliaries and attended three anniversaries, those of the counties of Grimes and Harris and of Lockhart Bible Society. That of Harris County was held in the city of Houston. The attendance was large, and the meeting very interesting. The German Bible Society of this city sent a committee, who attended the Harris County Bible meeting and made a proposition to join it in employing a colporteur who could speak both English and German. Afterward a meeting was held by the officers of the two auxiliary Bible societies and the pastors of the city, when it was agreed to employ a colporteur and to raise at once \$200, in the English and German churches, to canvass the city and supply the destitute with the Scriptures.

The meetings of Lockhart and Grimes County Auxiliaries were well attended and very pleasant occasions.

On the third Sunday, Laredo Auxiliary held its eleventh anniversary. This society has an important mission, being located on the Rio Grande, where the population is mostly Mexican.

MISCELLANEOUS.

PSALM CXVIII.

Vv. 1-18.

BY REV. EDWARD A. COLLIER.

Jehovah is good, O give thanks to His name,
His mercy endureth forever the same;
Let Zion, with all them that fear Him, now say—
His mercy endureth for aye and for aye.

In anguish I called on the God of all grace,
He answered and set me within a large place;
With Him on my side I shall not be afraid,
For what can man do, when the Lord is mine aid?

Among them that help me the Lord doth appear,
And therefore I look on my foes without fear;
'Tis better to trust in the Lord to provide,
Than ever in man or in princes confide.

Though nations may gather in wrathful array,
Yet in His great name I will sweep them away;
Though nations like bees may surround and assail,
I yet in His name will against them prevail.

The Lord is my strength and my song in the night;
Yea, He is my Saviour, in whom I delight;
The voice of rejoicing, salvation's glad song,
Is heard in the tents of the saint's happy throng.

His right hand is valiant but tender to spare,
I die not, but live, all His works to declare;
Although He in wisdom hath chastened me sore,
Yet not unto death hath He given me o'er.

BIBLE REVISION IN FRANCE.

[By an Occasional Correspondent.]

For years the French Protestant Church has been agitating the subject of a revision of their translation of the Bible, and the recent action of the Synod, authorizing the publication of at least the New Testament in a revised shape by the commission appointed to prepare it, has placed the work fairly before the Church. The old Huguenot Bibles are no longer used by the French Protestants, but have been supplanted largely by the later translations of Osterwald and of Martin, the former being used chiefly in France itself, the latter in French Switzerland and in the Wallonian Reformed Churches of Holland. Neither of these versions has won the influence which Luther's has secured in Germany, and it has ever been the wish of the French theologians to undertake a revision of these translations. Preparatory work in this direction had been undertaken, as was the case for the German Halle revision, by De Wette, Stier, and others.

About fifty years ago an association of Swiss theologians, responding to an impulse given by the great scholar, Vinet, made a new translation of the Psalms and of the New Testament. The old division of chapters and verses was discarded, although the verses of each book were marked. The Geneva theologian, Oltramere, also published a new translation, in which a number of books were done by other scholars than the editor. Of this version the translation made of the Psalms by A. de Mestrel is still very popular in Switzerland. Professor Segond, of Geneva, in his translation of 1885-'86 met with better success, especially in the educated circles. It is also warmly commended by the younger clergy. The famous Paris preacher, Bersier, the most famous Protestant preacher of France, generally makes use of this version in his public ministrations. Notwithstanding the success of this venture, the demand for an official revision was heard all along the line. Most of the religious weeklies and the scientific and popular journals representing the various sections of French Protestantism discussed the question in detail and agreed in this demand. In the various synods, both those of the State Churches and of the independent Churches, the same sentiments prevailed. At the last official synod held in La Rochelle, the revision proposition was the burning question of the convention, the discussion being based on the excellent report made on the subject by Pastor Frank Vermeil, formerly secretary of the French Bible Society.

This was the fourth convention which had discussed the revision matter, the commission to attend to the work having been appointed originally in 1886. The theologians composing this body, which had been

at work ever since its appointment, represent the various schools of thought in the Protestantism of France. Bersier was one of them, and took a very active part. The committee was instructed to base its work on that of Osterwald, but to do more than merely revise this translation. The president of the commission was Pastor Duepin, of St. André. Reformed, Lutherans, Wallonians, State Church adherents, Free Church adherents, French, Swiss, Hollanders, and Belgians were all represented in this committee, which could thus claim to act in the name of the entire French Protestant Church. Prof. A. Wetter, formerly of the Lutheran faculty in Paris, was appointed to pass on the propositions and proposals that were sent in from all parts of the Church. In this he was assisted by the well-known Paris pastors, William Monod and E. Stapfer, and these three prepared the copy submitted to the synod. This revision is almost radical in its character. Countless variants, notes, changes in verse divisions, changes in punctuation, modernization of language, improvements in style, etc., are found throughout the work. The committee asked for permission to print for the present the New Testament, and, after some opposition on the part of the conservatives, who thought the many changes would offend the congregation, the authority to publish the work in their own name was given to the committee. The revised French New Testament thus comes now before the Church for acceptance or rejection.—*The Independent*.

MY BIBLE.

The late Dr. Tyng says: "I once called to visit a dying lady in Philadelphia; I had knelt often in prayer with her. Her husband was an atheist, an English atheist, a cold-hearted English atheist. There is no such being beside him on the face of the globe. That was her husband. On the day on which that sweet Christian woman died she put her hand under her pillow and took out a beautiful, well-worn, tear-moistened Bible. She called her husband, and he came, and she said, 'Do you know this little book?' And he answered, 'It is your Bible.' And she replied: 'It is my Bible; it has been everything to me; it has converted, strengthened, cheered, and saved me; now I am going to Him who gave it to me, and I shall want it no more; open your hands.' And she put it between his two hands and pressed them together about it. 'My dear husband, do you know what I am doing?' 'Yes, dear, you are giving me your Bible,' 'No, darling, I am giving you your Bible, and God has sent me to give you this sweet book before I die. Now put it in your bosom. Will you keep it there? Will you read it, for me?' 'I will, my dear.'

"I placed," said Dr. Tyng, "this dear lady dead in the tomb behind my church. Perhaps three weeks afterward that husband came to my study, weeping profusely. 'Oh, my friend,' said he, 'my friend, I have found what she meant—it is my Bible, every word of it was written for me. I read it over night by night; I bless God it is my Bible. Will you take me into your church where she was?' 'With all my heart.' And that once proud, worldly, hostile man, hating this blessed Bible, came, with no arguments, with no objections, with no difficulties suggested, with no questions to

unravel, but binding this word on his heart of memory and love. It was God's message of direct salvation to his soul, as direct as if there was not another Bible in Philadelphia, and an angel from heaven had brought him this."

Have you such a book, reader? One you love and study and can clasp to your heart and say, This is my Bible? We all need just such a book.—*Epworth Herald*.

ON THE WAY TO THE TRUTH.

There lives at the present date, about twenty miles south of Peking, a devout Chinaman who received from a Christian fellow-countryman, as he was passing through his village, a copy of the Four Gospels. This man, liking to read, took up the Gospel of Matthew and was fascinated with the character of Jesus, of whom he had never known anything save that he was the God of the foreigner. The man went on reading the Gospel of Mark, and the events of the first Gospel were confirmed by this writer, with additional touches telling of the marvellous goodness of the wonderful man Christ Jesus. The Gospel of Luke increased his admiration for one who spent his life in ministering to the needs of others. At last, when he had read through the Four Gospels, he placed the book in the shrine which contained his household god, saying to himself, "Such a being is worthy to be bowed down to every day of my life."—*Woman's Work for Woman*.

THE Bible is "a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."—*General Robert E. Lee*.

BIBLE SOCIETY RECORD.

NEW YORK, July 19th, 1894.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, July 5th, 1894, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

Religious exercises were conducted by the Rev. A. S. Hunt, D.D.

Grants of books were made to the value of about \$3,781, including \$1,000 for colportage in the United States, \$300 to the Zulu Mission of the American Board, and consignments to the Society's Agencies in Mexico, Cuba, Brazil, and Central America.

Funds were also appropriated to the Missionary Society of the Methodist Episcopal Church, for Bible work in Germany and Switzerland, to the amount of \$9,800.

The issues from the Bible House during the month were 74,816 volumes; issues since April 1st, 263,694 volumes.

THE BIBLE FOR THE BLIND.

It was with great satisfaction that the Managers of the American Bible Society announced in 1836, in their Twentieth Annual Report, that the New Testament in raised letters for the use of blind persons was about to be issued. It was a costly experiment, involving many mechanical difficulties, and with an element of uncertainty whether any large number of blind persons could avail themselves of the provision thus made for their benefit. But, thanks to the enthusiasm of teachers and the facilities afforded by institutions for the blind, the experiment was so successful that the Society proceeded to publish the entire Scriptures, and brought out the Bible in eight volumes in 1843. More than nineteen thousand volumes of the Bible in raised letter have now gone forth to enlighten and bless the blind.

A new impetus was given to this work in 1869 by the announcement that Mr. Jonathan Burr, of Chicago, who had died that year, had made provision in his will for the establishment of a trust fund, the annual income of which the Bible Society should be at liberty to expend in preparing and furnishing Bibles, and other publications not sectarian, for the use and spiritual improvement of the blind. The principal of this fund now amounts to \$31,576, and the income allows the Society to offer what would otherwise be a very costly book at a nominal price.

It is interesting to connect Mr. Burr's interest in this department of philanthropy with what he had himself witnessed in a Chicago mission school. A recent letter from Mr. Thomas B. Carter, one of the Vice-Presidents of the Society, and for a great many years identified with the Chicago Bible Society, says:

Jonathan Burr became a resident of Chicago about 1860. He was a frequent attendant at the Second Presbyterian Church, of which some of his most intimate friends were members. He was often at the anniversary meetings of the Chicago Bible Society and was deeply interested in its work. Among his other benevolences he established and made provision to sustain an industrial school, to be under the control of the Home for the Friendless, and under the superintendency of Rev. E. F. Dickinson, a city missionary. Mr. Dickinson was also interested in what was called the Taylor Street Mission Sunday School, of which I was at that time superintendent, and which was supported by the Second Presbyterian Church. Attending this school was a family of the name of Haines, consisting of a sister and two brothers, all totally blind from their birth. Their parents had died, leaving them a little home near the school. They were all exemplary Christians and good singers. The older brother played the organ in the school. At my request, the American Bible Society gave this Haines family a Bible with raised letters, which the older brother soon learned to read, and which he often read in the school. Mr. Burr sometimes came to the school, and so became interested in this family. It was undoubtedly when hearing one of them read the Bible that he determined to make a bequest to the American Bible Society for that special use.

A book in raised letter is a great boon to a blind person, although in using it he labors under peculiar disadvantages. What the eye might see at a glance, the finger must slowly and carefully measure. Each letter of every word must be scrutinized, and judgment must be passed upon every angle and curve. Such close attention is wearisome to both the finger and the mind, and it is by no means surprising that some persons become discouraged and lose the facility of reading with advancing years and the loss of practice. It is said also that perhaps one third of the children attending schools for the blind cannot learn to read the Roman letter at all, and that among the adult blind the ability to learn to read it is rarely found.

The difficulties attending the use of the Roman alphabet have led to other devices for accomplishing the same end, the most important of which is that known as the New York Point, an invention of Mr. William B. Wait, Superintendent of the New York Institution for the Blind. A single Gospel in this style was published by the Society in 1874, with special reference to the necessities of persons becoming blind after maturity; but the experience of twenty years has shown the usefulness of the system on a much larger scale, and it has been deemed wise to print the entire Bible in the same character. This work is now complete in eleven volumes, and, through the generous provision of Mr. Burr, the entire set is offered for the use and benefit of the blind at seven dollars, or about one third of the actual cost.

In the New York Point Print every letter of the alphabet is represented either by a single point or by a combination of points raised from the surface of the page in sharp relief. A full group consists of six points arranged thus $\begin{smallmatrix} \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot \end{smallmatrix}$, and their representative value depends upon the number employed and their relative position; thus, the three dots in the upper line $\cdot \cdot \cdot$ stand for *f* and the three in the lower line $\cdot \cdot \cdot$ for *u*. If from *f* we omit the right-hand point we have $\cdot \cdot$ *a*, and if from *a* we omit the left-hand point, the remainder, \cdot , represents *e*. When the characters are used to express numbers a special sign calls attention to the fact. The thirty-fifth verse of the eleventh chapter of John would have the following combination of points, each dot representing a point like the head of a pin :

J e s u s w e p t .

There is a demand for other reading matter in the Point Print, and for this ample provision is made in music books, mathematics, and general literature; while the Society for Publishing Evangelical Literature for the Blind issues a number of religious works and publishes weekly 2,000 Sunday school lessons, the usefulness of which depends in some measure upon access to the whole Bible in the same character.

The plates for this edition were made and the print-

ing was done at the American Printing House for the Blind in Louisville, Ky., and the readers of the *Record* will be interested in reading a description of the processes of manufacture which we copy from the *Courier-Journal*:

The only Bible published in the point alphabet to be used by the blind has lately been printed in Louisville. It consists of 1,839 pages, is in eleven volumes, and was turned out by the American Printing House for the Blind, which is an annex of the Kentucky Institute for the Blind. The eleven employees of the printing house were engaged on the work for about ten months, and on May 7, 1894, just a little over a year after the work was begun, the first shipment to the American Bible Society at New York was made.

The four girls who do the type-setting began their part of the work April 28, 1893. As soon as one page was set up it was carried into the moulding room and an impression taken. The page was then ready to be cast. It was carried downstairs and placed in the stereotyping machine. A thin coat of tin foil was then laid over the mould and a light pouring of metal made so as to melt the tin foil into the mould. Another pouring was then made to fill in the blank spaces between lines and re-enforce the back. A piece of ordinary roofer's tin the size of the page was then laid over the back of the thin metal impression, and another light pouring made to make the two adhere. When this had cooled off, the workman had a true copy of the page on a very light plate of stereotype. All the rest of the 1,839 pages were treated in the same way, and on January 23, 1894, the day the last page was set up, the last page was also completed.

The work of printing was then begun. The leaves are necessarily very heavy, and, of course, can be printed on only one side. Four sheets or pages were printed at a time. When the pages were ready for binding, six of them were grouped together and stitched with wire. The inside edge of each sexto is bound by a cloth-lined cardboard guard. This is made necessary by the thickness of the leaves and the constant handling by the reader. When these sextos are bound together they make a volume varying in thickness from three to four inches. The New Testament is included in three volumes, the Old in eight. On the back of each volume are the words Holy Bible in the point alphabet and also in ordinary print. The books of the Bible included within each volume are also indicated in the same way.

Deceased Directors.

Rev. Francis Bottome, D.D., New York.
Rev. Goodloe B. Bell, Baltimore, Md.
Rev. Joseph G. Symmes, D.D., Cranbury, N. J.
Ezra M. Hunt, M.D., Metuchen, N. J.

Deceased Members.

Rev. E. B. Morrison, Indianola, Iowa.
Rev. George C. Curtis, D. D., Rochester, N. Y.
Rev. R. H. Rivers, D. D., Louisville, Ky.
Rev. H. N. Stearns, Madison, Ohio.
Rev. William Reddy, D.D., Syracuse, N. Y.
Rev. L. D. White, Syracuse, N. Y.
Rev. John Pegg, New Rochelle, N. Y.
Alexander Dominick, New York.
Mrs. Harriet P. Stowe, Canandaigua, N. Y.
Rev. R. A. W. Bruehl, Covington, Ky.
John E. Jenkins, Oshkosh, Wis.
Henry R. Williams, Oshkosh, Wis.
George W. King, Morristown, N. J.
Dea. Gamaliel Conklin, Essex, Ct.
Rev. Philo Tower, Millville, N. J.
Mrs. Susan A. Bradley, Portville, N. Y.
Benjamin F. De Wolf, Garnett, Ks.
David Field, Hennepin, Ill.
Rev. A. W. Chapman, Minooka, Ill.
Francis Hough, Andover, N. J.
Mary Leroy King, Newport, R. I.

Summary of District Superintendents' Reports for the month of May, 1894.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	128
Anniversaries attended.....	61
New Societies and Committees formed.....	4
Sermons and Addresses delivered for the Bible cause	230
Letters sent.....	2,555
Miles travelled on official duty.....	33,089
Donations and subscriptions secured for Bible cause	\$1,794 07

Summary of Bible Distribution in April by 18 Colporteurs and 13 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	412	267
Miles travelled.....	4,884	2,064
Families visited by them.....	8,899	10,494
Families found without a copy of Scriptures	1,414	786
Families supplied by sale or gift.....	1,037	318
Destitute individuals supplied in addition.	632	275
Number of books sold.....	2,491	522
Value of books sold.....	\$890 98	\$235 12
Number of books distributed gratuitously.	974	722
Value of books distributed gratuitously...	\$224 84	\$99 30
Contributions received.....	\$55 99	\$280 21

Summary of 59 Annual Reports of Auxiliary Societies, received in June, 1894.

Receipts from sales in twelve months.....	\$2,357 72
Receipts from collections and donations.....	882 06
Paid American Bible Society on book account.....	2,231 88
Paid American Bible Society on donation account..	188 37
Expended on their own fields.....	361 43
Value of books donated.....	132 05
Value of stock on hand at date.....	3,584 42
No. of these auxiliaries reporting general operations	6
Collecting and distributing Agents employed.....	6
Families visited by them.....	857
Families found destitute.....	63
Destitute families supplied.....	58
Destitute individuals supplied in addition.....	114
Sabbath and other schools supplied.....	2

RECEIPTS IN JUNE, 1894.

LEGACIES.	
Aydelotte, Betsey E., late of Cincinnati, Ohio.....	\$120 00
Erwin, Thomas, late of Trumbull Co., Ohio.....	488 68
Fobes, P. W., late of Syracuse, N. Y.	800 10
Penharwood, Eleanor, late of Gambier, Ohio.....	90 00
	\$998 68

GIFTS FROM INDIVIDUALS.

A Friend, Ohio.....	\$5 00
" New York.....	75
Collections by Colportage.....	101 36
" at Wescott, Neb.....	20
Contributions through La Plata Agency.....	90 20
Children of Fayette, Iowa.....	4 10
" Perry, ".....	4 20
" Sac City, ".....	10 00
" Lime Springs, Iowa.....	5 54

Cushman, Margaret & Mary F., Castine, Maine.....	\$4 00
Campbell, Mrs. Anna, Newburg, N.Y.	30 00
Freeland, Robert, Ontario, Canada..	25
Fales, David, Lake Forest, Ill.....	6 00
Faulkner, H. Clay, McMinnville, Tenn.....	5 00
" H. B. C., Boston, Mass.....	50 00
Goodrich, Mrs. Sarah A., Quarryville, Conn.....	30 00
Junior Soc. of Christian Endeavor, Palestine, Ill.....	1 27

Lyle, Union Sunday School, N. D....	\$1 50
Memorial Gift from Little Harold Houston, La Claire, Iowa.....	5 00
Stovey, A. B., Lockhart, Texas.....	1 00
Talbot, Benj., Columbus, Ohio.....	1 00
Thompson, Mrs. S. T., Tarpon Springs, Fla.....	5 00
Zook, J. K., Gunn City, Mo.....	50 00
	\$111 37

CHURCH COLLECTIONS.

ALABAMA.

Alabama Conf., Meth. Ep. Ch.....	\$1 00
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CALIFORNIA.

Cucamonga, Pres. Ch.....	1 00
Pomona, First Pres. Ch.....	8 20

COLORADO.

Colorado Conf., Meth. Ep. Ch.....	3 00
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CONNECTICUT.

Bristol, Meth. Ep. Ch.....	138 00
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GEORGIA.

Augusta, St. James's Meth. Ep. Ch. South.....	11 82
Augusta, St. John's Meth. Ep. Ch. South.....	9 55
Columbus, St. Paul's Meth. Ep. Ch. South.....	7 55
Columbus, St. Luke's M. E. South....	19 85
Savannah Conf., Meth. Ep. Ch.....	2 00
Vineville, Meth. Ep. Ch. South.....	6 35

ILLINOIS.

Brighton, Meth. Ep. Ch.....	6 00
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IOWA.

Northwest Iowa Conf., Meth. Ep. Ch.	6 00
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KENTUCKY.

Lexington Conf., Meth. Ep. Ch.....	18 50
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LOUISIANA.

Algiers, Meth. Ep. Ch. South.....	25 00
New Orleans, Prytania St. Pres. Ch..	25 00

MICHIGAN.

Grand Haven, First Ref'd Church....	9 17
Negaunee, Meth. Ep. Ch.....	3 00

MINNESOTA.

Minnesota Conf., Swedish Luth. Ch.	2 50
New Ulm, Cong. Ch.....	6 79

MISSISSIPPI.

Buckatunna, Churches.....	6 40
Brookhaven, Churches.....	15 70
Como, Meth. Ep. Ch. South.....	19 50
Centreville, Baptist Ch.....	5 00
Pott's Camp & Hickory Flat, Meth. Ep. Ch. South.....	2 75
Shubuta, Churches.....	34 55

MISSOURI.

Butler, First Pres. Ch.....	12 00
Cape Girardeau, First Pres. Ch.....	3 45
New Hope, Pres. Ch.....	2 25
Palmyria, Meth. Ep. Ch. South.....	4 00
St. Charles, St. John's Ger. Evang. Ch.	30 00

NEBRASKA.

Ashland, Church of Disciples.....	1 30
Hastings, First German Pres. Ch.....	2 00

NEVADA.

Winnemucca, Meth. Ep. Ch.....	3 00
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NEW JERSEY.

Bedminster, Ref'd Ch.....	2 00
Gouldtown, Meth. Ep. Ch.....	2 10
Westfield, Pres. Ch.....	30 00
Williamstown, Meth. Ep. Ch.....	25 00

NEW YORK.

Farlen & New Salem, Meth. Ep. Ch..	9 82
Flushing, Cong. Ch.....	33 35
Guiderland, Union Service.....	3 02
New Paltz, Meth. Ep. Ch.....	1 00
Troy Conf., Meth. Ep. Ch.....	170 92
Wyoming Conf., Meth. Ep. Ch.....	87 00
Warsaw, Pres. Ch.....	30 00

NORTH CAROLINA.

Albemarle Circuit, Meth. Ep. Ch. South.....	\$5 00
Clarkton, Pres. Ch.....	1 25
Caswell, Pres. Ch.....	60
Charlotte Circuit, Meth. Ep. Ch. South.....	3 00
Duplin, Pres. Ch.....	1 98
Faison, Pres. Ch.....	2 03
Gold Hill Circuit, Meth. Ep. Ch. South.....	2 54
Grove, Pres. Ch.....	1 00
Highland Circuit, M. Ep. Ch. South..	2 93
Marion Circuit, Meth. Ep. Ch. South..	5 10
Mt. Pleasant Circuit, Meth. Ep. Ch. South.....	2 75
Mt. Horeb, Pres. Ch.....	1 00
Mt. O. ice, Pres. Ch.....	1 00
North Wilkesboro Circuit, Meth. Ep. Ch. South.....	2 30
Oak Plain, Pres. Ch.....	49
Ramseur Circuit, Meth. E. Ch. South..	1 35
Wentworth Circuit, M. E. Ch. South..	3 25
Winston, Grace Meth. Ep. Ch. South..	4 00
" Centenary M. E. Ch. South.....	28 14
Wilmington, First Pres. Ch.....	3 50

NORTH DAKOTA.

Kenyon, Norwegian Luth. Ch.....	7 34
" First Norwegian Luth. Ch.....	3 50
Lansing, Meth. Ep. Ch.....	1 25

OHIO.

B'anchard, Pres. Ch.....	12 00
Central Ohio Conf., Meth. Ep. Ch....	7 00
Cincinnati Conf., Meth. Ep. Ch.....	3 75
East Townsend, Meth. Ep. Ch.....	4 00
McComb, Pres. Ch.....	4 00
Mentor, Meth. Ep. Ch.....	3 00
Ohio Conf., Meth. Ep. Ch.....	2 00

PENNSYLVANIA.

Duncannon, Pres. Ch.....	13 00
Oakmont, Pres. Ch.....	11 00

RHODE ISLAND.

Pawtucket, Park Place Cong. Ch.....	6 70
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SOUTH CAROLINA.

Bamberg, Meth. Ep. Ch.....	1 00
Ebenezer, Pres. Ch.....	3 00
Fishing Creek, Pres. Ch.....	1 00

TENNESSEE.

Central Tenn. Conf., Meth. Ep. Ch....	10 00
East Tenn. Conf., Meth. Ep. Ch.....	5 00
Mt. Bethel, Pres. Ch.....	3 06
Memphis, Second Pres. Ch.....	17 24
Waverly, McGavack Church.....	1 00

TEXAS.

Gulf Travie, Pres. Ch.....	1 50
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WISCONSIN.

Plover, Meth. Ep. Ch.....	5 00
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FOREIGN LANDS.

Bulgaria Mission, Meth. Ep. Ch., Turkey.....	12 79
	\$1,064 70

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Alabama.....	\$32 40	
Atkins, Ark.....	5 70	
Apalachicola, Fla.....	40 73	
Alachua Co., Fla.....	13 07	
Ackley & Vic., Iowa.....	60 00	
Aurora, Ill.....	20 00	
Adams Co., Ill.....	26 00	
Anderson Co., Kan.....	74 70	
Aurora, Mo.....	5 00	
Ashland & Vic., Neb.....	38 60	
Allen Co., Ohio.....	61 54	
Antwerp & Vic., Ohio.....	16 00	
Anderson Co., S. C.....	43 39	
Amherst & Vic., Wis.....	9 23	
Beebe & Vic., Ark.....	7 60	
Bartow Co., Ga.....	32 50	
Barnesville, Ga.....	3 40	
Bremer Co., Iowa.....	28 35	
Boone Co., Ill.....	45 63	
Burrton, Kan.....	34 25	

	Credited as Donation.	Credited on Account.
Battle Creek, Mich.....		\$25 00
Bay Co., Mich.....		40 00
Becker Co., Minn.....		35 00
Bevier Welsh, Mo.....	\$30 00	25 00
Barton Co., Mo.....		14 06
Brown Co., Neb.....		40 00
Burlington Co., N. J.....	30 00	100 00
Brooklyn City, N. Y.....		79 30
Brown Co., Texas.....		40 85
Central, Ark.....		4 00
Columbia Co., Ark.....		25 00
Cass Co., Ill.....		23 70
Carroll Co., Ill.....		28 98
Champaign Co., Ill.....		14 15
Cumberland Co., Ill.....		500 00
Chicago, Ill.....		50 79
Clinton Co., Ill.....		50 00
Cedar Co., Iowa.....		50 91
Cedar Falls, Iowa.....		23 51
Cheyenne Co., Kan.....		68 97
Catlettsburg & Vic., Ky.....	30 00	50
Chatfield, Minn.....		51 94
Clay Co., Neb.....		77 10
Cumberland Co., N. C.....		15 98
Cass Co., N. D.....		570 33
Cincinnati Yo. Men's, Ohio.....		11 75
Conneaut & Vic., Ohio.....		9 49
Colleton, S. C.....		25 00
Coffee Co., Tenn.....		19 95
Cache Co., Utah.....		17 73
Columbia Co., Wis.....		18 61
Dalton, Ga.....		10 00
Du Page Co., Ill.....		13 40
Douglas, Kan.....		26 13
Dodge Co., Minn.....		19 00
Dade Co., Mo.....		42 40
Denison Co., Tex.....		50 00
Davis & Vic., W. Va.....	8 00	25 45
El Paso Co., Col.....		25 00
Erie Welsh, Col.....		80 00
Edgar Co., Ill.....		15 76
Elk Co., Kan.....		40 30
Ellsworth Co., Kan.....		27 84
Edgar & Vic., Neb.....		2 65
Forest City, Ark.....		1 10
Frontier, Ark.....		3 00
Fulton Co., Ind.....		50 00
Fulton & Vic., Ky.....		28 34
Fairfield, Neb.....		5 00
Gurdon, Ark.....		8 00
Garland Co., Ark.....		14 22
Gordon Co., Ga.....		
Graves Co., Ky.....		
Gasconade Co., Mo.....	60 00	
Greene Co., Mo.....		11 49
Greenville, N. C.....		12 20
Grank Forks Co., N. D.....	10 00	18 17
Grafton, N. D.....		69 63
Greene Co., Ohio.....		60 00
Greenville Co., S. C.....		32 92
Grimes Co., Texas.....		33 14
Hancock Co., Ind.....		18 04
Hamilton, Mo.....		1 00
Holmes Co., Ohio.....		47 00
Hawkins Co., Tenn.....		35 00
Humphreys Co., Tenn.....		50 00
Hamilton Co., Texas.....		38 43
Harris Co., Texas.....		80 65
Independence Co., Ark.....		10 00
Ishpeming, Mich.....	5 15	10 08
Johnson Co., Ark.....		23 10
Johnson Co., Ill.....		9 74
Jasper Co., Ind.....		17 73
Jasper Co., Iowa.....		42 75
James River, N. D.....		1 79
Knox Co., Ill.....	25 00	100 00
Kendall Co., Ill.....		65 00
Lonoke & Vic., Ark.....		11 20
Leon Co., Fla.....		18 58
Lee Co., Ill.....		10 00
Lime Springs, Iowa.....	5 00	25 00
Livingston, Mon.....		1 52
Lucas Co., Ohio.....		145 40
Licking Co., Ohio.....		35 12
Lockhart, Texas.....	11 00	40 80
Lamar Co., Texas.....		3 50
Lincoln Co., Wis.....		52 57
Langlade Co., Wis.....		31 60

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Mobile, Ala.....		\$68 63	Northampton Co., N. C.....	\$10 00		Rush Co., Kan.....		\$5 00
Macon, Ga.....		64 49	Osborne Co., Kan.....	\$11 67	4 33	Richland Co., N. D.....		21 93
Montgomery Co., Ill.....		30 00	Ohio Co., Ky.....		25 93	Randolph Co., W. Va.....		15 00
Macon Co., Ill.....		65 00	Ottawa Welsh, Minn.....	67 00		Southern California.....		6 85
Monroe Co., Ill.....		32 38	Olmsted Co., Minn.....		25 00	Stewart Co., Ga.....		16 59
Madison Co., Ill.....	\$9 25		Oktilbeha, Miss.....		50 00	Sangamon Co., Ill.....	\$30 00	45 00
Morgan Co., Ind.....		7 67	Oregon.....		98 07	Saline Co., Ill.....		22 03
Michigan City & Vic., Ind..		23 46	Overton, Texas.....		4 55	South DeKalb Co., Ill.....	150 00	150 00
Montgomery Co., Ind.....		22 05	Outagamie Co., Wis.....		29 13	Sac Co., Iowa.....		25 16
Morris Co., Kan.....	10 00	60 74	Oshkosh Welsh, Wis.....	90 00		Sabetha, Kan.....		1 65
Mound Valley, Kan.....		28 50	Perry, Iowa.....		53 56	Southwestern, La.....		85 53
Massachusetts.....		600 00	Plainfield & Vic., Ind.....		15 00	St. Francis Co., Mo.....		40 08
McVean, Mich.....	2 53		Polk Co., Minn.....	8 00	31 16	St. Charles Co., Mo.....	20 00	45 00
Marshall & Kittson County, Minn.....		38 00	Prentiss Co., Miss.....		13 38	Saunders Co., Neb.....		54 00
Marshall Co., Miss.....		5 00	Platte Co., Neb.....		28 44	Sutton & Vic., Neb.....		27 95
Madison Co., Neb.....		24 30	Princeton, N. J.....	75 00	50 00	Salem Co., N. J.....		50 00
Morris Co., N. J.....		211 94	Perry Co., Ohio.....		41 01	Shawnee Welsh, Ohio.....		20 52
Marshall Co. Welsh, S. D....		1 10	Piketon & Vic., Ohio.....		4 22	Shelby Co., Ohio.....		17 00
Medina Co., Texas.....		15 00	Pennsylvania.....		1,659 38	Scranton Welsh, Pa.....		32 40
Mt. Pleasant, Utah.....		7 45	Piedmont & Westernport, W. Va.....	5 00	19 36	Spartanburg Co., S. C.....		6 70
Mineral Co., W. Va.....	14 00	45 00	Portage Co., Wis.....		35 26	Sweet Water, Tenn.....		89 00
Marathon Co., Wis.....		32 13	Rush Co., Ind.....		6 50	Sumner Co., Tenn.....		45 00
						San Pete Co., Utah.....		22 50

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Col- lections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash	998 63	1,064 70	877 10	411 37	295 45	1,685 13	170 35	3,470 32	....	60	\$	\$
Transfers.....	....	....	100 00	....	...	224 84	....	....	....	30	325 14	8,973 65
From Auxiliaries.....											522 47	9,783 48
“ The Trade.....											18 90	2,582 57
“ Rents.....												1,856 05
“ British and Foreign Bible Society.....											51 87	
“ Electric Light.....												16 50
“ Trust Funds { Alden Memorial Fund.....										\$1,000 00		
“ { J. Harman Gift.....										94 10		1,094 10
“ Interest on Available Funds.....												65 72
“ Income Subject to Life Interest.....												350 00
“ J. Burr Legacy Income.....												229 65
“ Exchange Account.....											9,659 60	
From Depository:												
Value Books Issued.....											18,144 02	
Retail Sales.....											337 68	1,366 44
Sundries.....											5 07	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.	
Cash.....	.....	.....	244 85	.....	.....	.....	244 85
Transfers.....	21,105 68	172 00	.....	808 24	.....	.....	22,085 92
Total Transfers.....							51,150 67
“ Cash Receipts.....							26,563 01
Cash Balance from May, 1894.....							34,885 35
N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.							
							\$61,448 36

	Credited as Donation.	Credited on Account.
Salt Lake Co., Utah.....		\$9 00
Southwestern Washington, Wash.....		20 00
Tipton Co., Ind.....		103 64
Taylor Co., Ky.....		44 96
Traill Co., N. D.....		25 26
Tompkins Co., N. Y.....		28 07
Union Co., Ill.....		10 00
Union Co., N. J.....	\$60 00	
Ulster Co., N. Y.....	50 00	
Utah Co., Utah.....		9 49
Virginia.....		400 00
Wilkes Co., Ga.....		18 10
Will Co., Ill.....	60 00	
Warsaw, Ill.....		5 14
Whiteside Co., Ill.....		4 27
Westfield, Iowa.....		19 98
Woodbury Co., Iowa.....		7 85
Warren Co., Ky.....		49 89
Wayne Co., Mich.....		74 82
Washington Co., Mo.....		6 30
Waverly & Vic., Ohio.....		32 59
Williamson Co., Tenn.....		79 90

	Credited as Donation.	Credited on Account.
Western Washington.....		\$5 00
Walla Walla Co., Wash.....		5 03
Wheeling & Ohio Co., W. Va.....		56 89
	\$877 10	\$9,783 48

RETURNS FROM BOOKS DONATED.

Bond, Rev. H. P., Dist. Supt., Mo.....	\$5 00
Evans, Rev. J. T., " Minn.....	37 43
Law, Rev. T. H., " S. C.....	124 90
Mead, Rev. A. J., " Wis.....	40 25
Miller, Rev. C., Danbury, N. C.....	2 77
McLaurin, Rev. J. W., Dist. Supt., La.....	23 75
Pipkin, Rev. E. M., Dist. Supt., Ark.....	11 75
Pres. Board of Pub. & S. S. Work, Philadelphia, Pa.....	11 70
Savage, Rev. Geo. S., Dist. Supt., Ky.....	7 30
Suazo, Romulo, Conejos, Col.....	2 00
Thirkield, Rev. W. P.....	24 70
Wainwright, Rev. G. W., Dist. Supt., Neb.....	3 90
	\$295 45

FOREIGN LANDS.	
Cuba Agency.....	\$126 55
La Plata Agency.....	3,343 77
	\$3,470 32

MISCELLANEOUS.

Trade Sales.....	\$2,582 57
Retail Sales.....	1,366 44
Sales by Colporteurs.....	1,685 13
Rentals.....	1,556 05
Sales of Waste Material.....	244 85
Income from Available Investments.....	65 72
" " Trust Funds.....	170 35
" " Subject to Life Interest.....	350 00
Trust Funds—Jacob Harman Gift.....	\$94 10
Trust Funds—Alden Memorial Fund.....	\$1,000 00
Electric Light.....	16 50
Sundries.....	60
J. Burr Legacy Income.....	229 65
	\$9,661 96
Total Receipts.....	\$26,563 61

FOR JUNE, 1894.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Supt's Salaries and Ex- penses.	Colport- eurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.	\$	\$
Cash.....	3,247 17	1,278 81	6,146 32	183 75	140 43	45 42	....	....	....	....		11,041 90
Transfers...	....	....	9,659 60	....	327 39	....	1,213 13	1,220 81	359 00	2,476 63	15,256 56	
Auxiliaries—Value of Books Supplied, &c.....											10,648 59	2 25
The Trade—											1,820 16	
Books for the Blind on Account of Burr Legacy Income.....											158 49	2,618 00
Bible House Expenses.....												2,029 39
General Salaries and Expenses.....											432 84	2,621 48
Interest on Life Investment.....												1,750 00
Trust Funds Invested { Ellen P. Andrew Fund.....										\$5,000 00		
{ Alden Memorial Gift.....										1,000 00		6,980 00
{ Wm. Houck Gift.....										980 00		
General Machinery.....												107 00
Income from Available Funds—Interest on Loan.....												306 67
Electric Light Supplies.....												51 25
Electrotype Plates.....											172 00	
Exchange Account.....												3,125 00
For Depository:												
Books from Bindery.....											21,105 68	
Boxes, Cartage, and Postage.....												454 49
Value Books Returned.....											61 76	
Value Books Purchased.....											51 87	437 00
Discount on Sales.....											1,442 72	
Salaries and Expenses.....												954 06

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manufacturing, Repairs and Expenses.	Rent of Manufactory.	Machinery and Tools.	
Cash.....	10,647 95	11,039 19	56 27	.....	30 31	21,773 72
Transfers.....	.....	.....	.....	.....	.....
Total Transfers.....						51,150 67
" Cash Disbursements.....						54,252 21
Cash Balance forward to July, 1894.....						7,196 15

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$61,448 36

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TREASURER.

WILLIAM FOULKE.

GENERAL AGENT.

CALEB T. ROWE.

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TERM—1894 to 1898.

CALEB E. KNEVALS.
 ANDREW C. ARMSTRONG.
 WILLIAM L. SKIDMORE.
 ANSON D. F. RANDOLPH.
 ALEXANDER E. ORR.
 GERARD BEEKMAN.
 E. FRANCIS HYDE.
 JOHN A. HARDENBERGH.
 H. D. NICOLL, M.D.

TERM—1893 to 1897.

S. VAN RENSSSLAER CRUGER.
 JAMES T. LEAVITT.
 CHARLES H. TRASK.
 WILLIAM HOYT.
 J. D. KURTZ CROOK.
 T. G. SELLEW.
 GEORGE FOSTER PEABODY.
 EZRA B. TUTTLE.
 JAMES S. BAKER.

TERM—1892 to 1896.

HENRY DICKINSON.
 HENRY A. OAKLEY.
 WILLIAM T. BOOTH.
 CHURCHILL H. CUTTING.
 CHARLES E. TRACY.
 JOHN S. PIERSON.
 DANIEL J. HOLDEN.
 ROBERT B. PARSONS.
 JOHN S. McLEAN.

TERM—1891 to 1895.

JOHN E. PARSONS.
 FREDERICK STURGES.
 ROBERT LENOX BELKNAP.
 F. WOLCOTT JACKSON.
 JOHN CROSBY BROWN.
 GEORGE G. REYNOLDS.
 JAMES A. PUNDERFORD.
 JOHN TRUSLOW.
 GEORGE E. STERRY.

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Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. J. THOMPSON, D.D., Oakland, Cal.
Georgia.....	Rev. H. P. MYERS, Barnesville, Ga.
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